Western Europe

GREAT BRITAIN *

The general election of October 8, 1959, resulted in a third successive Conservative victory, the government majority of 64 in the old House of Commons rising to 100 in the new. The atmosphere of political stability was heightened by the persistence of dissensions within the Labor party, which reduced the likelihood of a successful challenge to the Conservatives in the near future.

There were 65 Jewish candidates: 9 Conservative, 41 Labor, 14 Liberal, and one Communist. Two of the Conservatives and 20 of the Labor candidates were elected, the figures being the same as in the previous House of Commons.

International Relations

Addressing a meeting of the Anglo-Jewish Association on June 30, 1959, Under Secretary for Foreign Affairs Robert Alexander Allan said, “Relations between Britain and Israel are well-nigh perfect; long may they remain so ...”

At a dinner on September 15, in honor of Eliahu Elath upon his retirement as Israeli ambassador to Great Britain, the speakers included the Lord Chancellor, Viscount Kilmuir. (Elath was succeeded by Arthur Lourie.) On March 3, 1960, Israeli Defense Minister Simeon Peres discussed the purchase of new naval equipment with the foreign office and the defense ministry. On March 18 Prime Minister David Ben-Gurion met with the British prime minister and foreign secretary. On April 4 Great Britain and Israel signed an extradition treaty. This had been under negotiation for seven years, and its conclusion was apparently expedited by the Gruenwald case (see p. 230).

A delegation representing the Board of Deputies of British Jews called on the Austrian foreign minister on February 10, 1960, to discuss with him the unresolved question of compensation for the victims of the Nazis in Austria and the foreign minister indicated his sympathetic interest. On March 20 the board adopted a resolution taking “the strongest exception to the suggestion that H.M. Government should afford to the German armed forces facilities for training within the British Isles.”

Jewish Community

H.R.H. the Duke of Edinburgh was the principal speaker at a well-attended banquet on April 4, 1960, in celebration of the bicentenary of the Board of

* For meaning of abbreviations, see p. 391.
Deputies of British Jews. The board came into existence under an arrangement arrived at between the London Sephardi and Ashkenazi congregations in 1760, after the accession of King George III.

The British section of WJC held its 11th biennial conference on January 23-24, 1960. Two hundred and thirty-three delegates, representing 94 affiliated organizations, attended, and an average annual expenditure of $33,600 was reported.

In a departure from an established policy of aloofness on general social questions, the Anglo-Jewish Association, the Association of Jewish Ex-Service-men, and the Union of Anglo-Jewish Preachers passed resolutions condemning the apartheid policy of the Union of South Africa.

The active round of organizational life was now and then joined by a counterpoint whose tones expressed futility and doubt, sometimes mingled with contempt. Harold Pollins, in the *Jewish Journal of Sociology*, June 1960, while dealing with the Jewish writers among the "angry young men," summed up the feeling of a wider section of their generation: "... they had little faith in the Anglo-Jewish community or its future. The external forces making for cohesiveness—antisemitism and Zionism—were no longer of pressing importance; but there was nothing in Judaism or Jewish life positive enough to attract and hold people. All that remained were lockshen pudding and charity dances."

**Religious Activities**

Much of the energy of the rabbinate continued to be devoted to enforcing a rigid interpretation of ritual law and it found itself entangled in an in-terminable series of petty *shehitah* disputes. The rabbinate’s hegemony over the institutions of the community remained unchallenged, as much because of lay apathy as commitment to its approach to Judaism. There was no evidence that Reform or Liberal Judaism was making any significant appeal to those whose acceptance of Orthodoxy had become nominal, or was otherwise deepening its impact on the community.

Disputes concerning *shehitah* were associated with oft-repeated complaints that prices of kosher meat were unduly high and that the licensing policy of the 150-year-old London *shehitah* board favored trade interests. Requests to sanction the import of kosher meat (particularly from nearby Dublin) were rejected by the Beth Din, as reported on July 10, 1959, but by the following June, as a consequence of continuing pressure, a rabbinical and *shehitah*-board conference was held to make arrangements for such imports.

In the meantime a question of territorial jurisdiction within Great Britain had arisen. In March 1960 a Manchester firm began to dispatch pre-packed frozen kosher chickens to London, 190 miles away. This was condemned by the chief rabbi, the *hakham*, and other ecclesiastical authorities. When deprived of the supervision of the Manchester Beth Din, the firm concerned took shelter with the Manchester Machzike Hadass, a separatist Orthodox group whose own dispute with the rest of the local community had been simmering for years. This led to the calling of a rabbinical conference on May 25. The action of the Manchester Machzike Hadass was condemned, but the condem-
nation was blunted by the abstention from the conference of the ultra-Orthodox element.

In another manifestation of disunity, the Federation of Synagogues decided "in principle" to establish its own shehitah arrangements in competition with the London shehitah board.

In November 1959, Chief Rabbi Israel Brodie announced that he had a plan to help the small communities in provincial towns, which were declining for want of qualified religious leaders. Since only one candidate for the ministry entered Jews' College during 1959 (report of April 1), it appeared that to furnish religious leaders would not be easy. There was no reason to believe either, that the decision of the United Synagogue to increase ministers' salaries by $350 would alleviate the situation.

A three-day conference of European Orthodox rabbis, the postponed successor to one which had been held in Amsterdam in 1956, opened on March 22, 1960 in Westcliff, England. The chief rabbi attacked the United Synagogue of America for attempting to form a world organization (see p. 136). "We shall discourage and resist these efforts by the conservatives of America to infiltrate into Europe," he said, "even if they speak to us in terms of traditional Judaism." Because of the abstention of a group of Orthodox rabbis the conference deferred decision on the question of forming a federation of European Orthodox rabbis, but elected a standing committee and instructed it to organize a third conference within 18 months.

On July 24, 1959, the chief rabbi declared that the status as Jews of children whose parents had not been married in an Orthodox synagogue had to be investigated and decided in the light of the facts submitted. Nine months later, the chief rabbi and the dayyanim issued a letter in Hebrew condemning the Beth Din of the Reform Synagogues in Great Britain.

In May 1960, the annual conference of the Reform synagogues decided to reaffiliate with the World Union for Progressive Judaism, from which it had withdrawn a year earlier. In July 1959 Rabbi Solomon Freehof of Pittsburgh succeeded Lily Montagu as president of the World Union and it was decided to move the headquarters to the House of Living Judaism in New York (see p. 135). Rabbi Freehof told the conference that the Reform movement was no longer certain that it found in the prophetic tradition alone a sure basis for Judaism: "Reform is groping towards a new appreciation of the Jewish legal tradition."

In an examination of the Jewish approach to proselytes, the Jewish Chronicle found that the London Beth Din was virtually the only Orthodox authority acting in this field and suggested that by one means or another the Beth Din sought to raise insuperable barriers against the would-be convert.

Four new synagogues were consecrated in London on September 20, 1959—three Orthodox and one Liberal. The New West End synagogue opened a community center, named after its most distinguished member, Viscount Samuel, on September 27, and St. Johns Wood synagogue opened one on March 6, 1960. In April the New synagogue celebrated the 200th anniversary of its original establishment in the City of London.

Rabbi Isaac Cohen was inducted into office as chief rabbi of Eire on July 24.
Jewish Education

The Education Committee of the London County Council decided in July 1959 that support should be withdrawn from the Avigdor secondary school after August 1960, on the ground of inefficiency. The school governors appealed to the minister of education, but in May 1960 he upheld the committee's decision. The school, the oldest in a group directed by Rabbi Solomon Schonfeld, had inaugurated a renaissance of the Jewish day-school idea. Although this group had not associated itself with the Consultative Council of Jewish Day Schools, which was set up in November 1959, its relations with other education groups were less tense than in other years. The withdrawal of state support constituted an official censure without precedent in Anglo-Jewish education.

The Zionist Federation pursued its development of day schools and reported that 1,000 children were attending six primary schools under its auspices. The opening of the sixth—the Golders Green Jewish day school—was reported in September 1959. At a dinner that month, £86,800, a third of the estimated annual sum required, was raised for the school. In November a meeting of the Glasgow Jewish community endorsed a plan for a local Jewish day school under Zionist auspices.

In September 1959 it was estimated that an additional 3,000 places for Jewish secondary-school children were still needed in the London area, and in January 1960 a report to the annual meeting of the Central Council for Jewish Religious Education noted that little more than half of the Jewish children between 5 and 15 attended classes in religion.

During the period under review, the Hayye 'Olam yeshivah in North West London was opened; the foundation stone was laid for new buildings for the Gateshead yeshivah; with the aid of a CJMCAG grant, the Yeshiva Etz Chaim in London inaugurated the first training course for soferim (scribes), and the United Synagogue allotted £5,000 to implement a decision to enter the field of adult education.

Cultural Activities

The Wiener Library, with an unequaled collection relating to Nazi Germany and modern Jewish history, established itself in permanent quarters. In February 1960 it was announced that the library would become associated with one founded by James Parkes, the Christian writer on Jewish subjects, under a council presided over by Leonard G. Montefiore and Israel M. Sieff.

Because of the impending departure of its director to take up a chair at Brandeis University, in July 1959 the governors of the Institute of Jewish Studies resolved to move the institute from Manchester to London. The work of the B'nai B'rith Hillel Foundations continued to expand, with new Hillel houses being opened in Birmingham in July 1959, and in Manchester in September. In April 1960 the Jewish Agency reported that university students were increasingly interested in its Hebrew seminars.

An increased interest in Jewish music was manifested by the establishment of a Jewish music council and by the enthusiastic response to a music festival held on February 21, 1960, when the sponsors had to refuse participation to
some choirs and limit the admission of visitors. The graphic arts suffered a
setback through the closing on April 1 of the Ben Uri art gallery. The annual
Jewish book exhibition took place in February. The WJC annual book award
was made to Isidore Epstein on June 13 for his book Judaism (Penguin

SOCIAL SERVICE

The expenditures of the London Jewish Board of Guardians were reported
in June 1960 to be running at the rate of $572,000 per annum; its centenary
appeal raised over a million dollars. In June the Home for Aged Jews con-
secrated a new wing costing $840,000, and in January 1960 it was reported
that the Central British Fund had decided to build a home for elderly
refugees. A plan for a holiday home for the Jewish blind, in the north of
England, was endorsed at a conference of the communities concerned in
July 1959.

According to a May report, the joint appeal for World Refugee Year
raised $431,000; the goal had been $640,000.

In January the Workers' Circle Friendly Society—the English development
of the Arbeter Ring—celebrated its jubilee.

ZIONISM

The 1959 Joint Palestine Appeal campaign was expected to fulfil $4,438,000
of its $5,600,000 goal. The 1960 campaign, opened by Abba Eban in Febru-
ary, raised $2,600,000 on the first night.

The Duke of Edinburgh attended a joint benefit matinee for the JNF and
the National Playing Fields Association in October 1959. At the JNF annual
conference (November 7 and 8) it was announced that the principal task
during the coming two years would be the development of Biranit in Galilee
at an estimated cost of nearly $2,500,000.

The Treasury refused permission for Israeli bonds to be sold in England.
As an alternative means of providing capital for Israel, Anglo-Israel Securities,
Ltd., was incorporated in August, with a capital of $2,800,000. Sir Henry
d'Avigdor Goldsmid, M.P., became chairman of the board of directors, which
included leading Jewish bankers. Of the total capital, $2,380,000 was offered
to the public, and when the list was closed in January 1960, $1,480,000 had
been subscribed.

Several handsome contributions to Israeli educational institutions were
made. The successful conclusion of an appeal for $140,000 to establish a
chair at Bar-Ilan University in honor of the chief rabbi was reported in
September 1959.

The family of Albert Alberman established a trust fund of $280,000 for the
faculty of science of the Hebrew University in Jerusalem; in December an
additional $123,000 for equipment was reported to have been raised by a
group of well-wishers. Six months later Mr. and Mrs. Harry Sacher gave
$280,000 to the Weizmann Institute to endow research fellowships in memory
of C. P. Scott and Herbert Sidebotham, two eminent British journalists who
had lent influential support to Zionism.

By contrast with the fund-raising enterprises, Zionist political institutions
were lethargic. The annual conferences of both the Zionist Federation (April 2 to 3) and Mizrahi (March 26) were routine and poorly attended, though the latter was enlivened by the resignation of the president, who opposed the conference's favorable attitude to Jewish day schools under secular auspices.

A Zionist Federation statement, reported in September 1959, gave the number of British Jews emigrating to Israel as 614 in 1958, compared with 535 in 1957 and 300 in 1956. A special article in the *Jewish Chronicle* of October 16, "Settlement of Former British Residents," on the other hand, cited the figures as 162, 217, and 227 for 1956, 1957, and 1958 respectively, with a total of 3,258 for the period May 1948-June 1959.

**Antisemitism**

The worldwide rash of antisemitic daubings which broke out at the end of 1959 (see pp. 209-13), evoked widespread Christian sympathy and protest. Barnett Janner, M.P., president of the Board of Deputies, called at the German embassy on January 11 and saw the Swedish ambassador on the following day. On January 15, the home secretary received a deputation from the Board of Deputies. On January 17, some 35,000 persons walked in an orderly silent protest march to the German embassy.

On February 2, Sir Leslie Plummer (Labor party) introduced into the House of Commons a Racial and Religious Insults Bill, but it did not get a second reading because Conservative speakers on the preceding bill took up the time allotted for its discussion. On April 12 Fenner Brockway (Labor party) introduced a bill to prohibit race discrimination, but on May 26 it was announced in the House that time could not be allotted for consideration of bills dealing with such matters. Almost simultaneously a number of London synagogues were daubed with swastikas.

Even before these events an incident of a different character had placed the Jewish community in the limelight. In September Friedrich Gruenwald, a solicitor who had become prominent in the floating of real-estate companies, disappeared. The Stock Exchange suspended dealings in shares in the companies with which he was concerned, and alarm at the possibility of heavy losses to small investors increased when it became known that a building society was heavily involved.

Gruenwald was discovered in Israel. Amid publicity which the case attracted in the sensational press, which included mention of the right of Jews to settle in Israel and the impossibility of extraditing Gruenwald, it was reported that six Jewish businessmen anxious to "undo the harm to the good name of the Anglo-Jewish community" had sent an emissary on October 25 to persuade him to return. This and numerous references to his ritual observances and charitable interests appeared to link him to the Jewish community, to its acute embarrassment, and resentment was heightened by an allusion to this affair by a member of the government (Viscount Hailsham) in an election speech.

At the annual conference of the National Council of Civil Liberties on February 28 the Bishop of Southwark made detailed allegations of anti-Jewish discrimination by golf clubs. The subject was examined in a series of four articles in the *Jewish Chronicle*, which began on March 18, and
showed beyond doubt that "this form of discrimination is widespread." The Middlesex County Council, whose jurisdiction takes in many of the suburbs of London, recorded its disapproval of discrimination in clubs in which it was interested and resolved on May 25 to insert a condition against it in future leases.

The question of discrimination at the ancient universities came to notice twice. By 236 to 71 the congregation of Oxford, in November 1959, ended the rule by which the regius professor of Hebrew had to be a canon of Christ church. The requirement was a survival from the age when the university was an ecclesiastical institution and it affected not only Jews but all who were not priests of the Church of England. The matter came up again on December 1 when an amendment requiring the regius professor to teach theology was defeated by 145 votes to 41. The mover resisted the imputation that his intention was to exclude Jews, declaring that he merely sought to safeguard the position of the chair in the faculty of theology.

At Cambridge, in September 1959, anti-Jewish bias in the actions of the placement office was disclosed. University authorities parried attempts to have the matter discussed in public, but appeared to have taken steps to prevent future discrimination.

Although there were Jews on its staff, the Observer, a leading weekly newspaper owned by the Astor family, was governed by a trust deed under which no Catholic or Jew could be editor. Its publisher, David Astor, promised in January 1960 that an effort would be made to eliminate the offending clause.

**PERSONALIA**

Sir Jacob Epstein, the famous sculptor, died on August 21, 1959. He was born in New York, but had spent his working life in England. Sir Hersch Lauterpacht, Q.C., died on May 8, 1960. Born in Lwow and educated in Vienna, he was Whewell professor of international law at Cambridge before becoming a judge of the International Court at the Hague in 1955.

Other deaths included: Samuel Dobrin, professor of Russian studies in Manchester (September 11); Sir Ian Heilbron, teacher and research worker in organic chemistry (September 14); Viscountess Samuel (September 13); Samuel H. Lyons, Leeds clothing manufacturer and public worker (October 27); Solomon Lipson, rabbi and chaplain (November 19); Benna Elkan, sculptor (January 10); Lionel D. Barnett, orientalist (January 28); Ephraim Lipson, economic historian (April 22), Charles Sebag-Montefiore, president of the Spanish and Portuguese congregation (May 7).

**FRANCE**

Like the Fourth Republic, President Charles de Gaulle's Fifth Republic was faced with the necessity of settling the Algerian problem under the twin internal threats of a fascist-type coup and a Communist seizure of power. In the year under review (July 1959 to June 1960) the intensification of the

*For meaning of abbreviations, see p. 391.
crisis was evident in many developments. Despite the broad freedom of action made possible by its curtailment of parliamentary control, the government was unable to counteract the continuing damage inflicted by the Algerian rebellion. Even the historic rapprochement between France and Germany, the continuing state of economic prosperity, and the satisfactory relations obtaining with the newly emancipated countries of Africa remained in jeopardy as long as the Algerian war continued. General de Gaulle was not able to solve the Algerian problem, as he had hoped, by the single-handed exercise of his benevolent authority and prestige. He was neither able to free himself fully from the pressure of the “French Algeria” forces nor willing to yield to them. Hence he made mortal enemies among them while losing much of the confidence of his supporters on the left. The Front of National Liberation (FLN), despite its excesses, succeeded in establishing itself as the sole coherent force of Algerian nationalism. That it continued to grow, notwithstanding its large losses in military actions and the capture, arrest, and execution of many of its leaders, indicated the extent of its support among the Algerian masses.

As the Algerian tragedy continued to unfold, relieved by only occasional intervals of hope, de Gaulle's regime moved away from its initial identification with the slogan and program of a French Algeria, first to “self-determination,” as enunciated in his declaration of September 16, 1959 (see p. 356), and, in the end, to a resigned acceptance of an Algerian Algeria. An Algerian Algeria, it was hoped, would remain in the French orbit, though no one could say precisely what its ties to France would be. The evolution in the president's attitude was accompanied by a polarization of public opinion, both in metropolitan France and in Algeria. On the one side, weariness with the war evolved into determined opposition and a will to peace, even at the price of complete independence for Algeria. A large segment of the youth called up to fight in Algeria reacted with increasing violence against the war. They wrestled with the question of the “right of insubordination,” raised by the intellectuals of the left whose anti-colonialist, “anti-imperialist,” and neutralist tendencies had long since brought them into conflict with the government. Professors and writers associated with such influential left-wing Catholic organs as Esprit and Témoignage Chrétien spoke in terms indistinguishable from those of Jean-Paul Sartre, the radical secularist philosopher. Not since the Dreyfus case had France experienced so deep a cleavage between the intellectuals and the state. The use of torture in the repression of the FLN further embittered the debate between left and right. Denied or minimized at first, torture was eventually avowed and defended as an unfortunate necessity. In a country which had not forgotten or forgiven the activities of the Gestapo during the occupation, those practices did not fail to arouse shame and indignation. On the other hand, the hardening of attitudes encouraged even the moderate right to underscore its demand for a French Algeria by defending the worst excesses of the “ultras.”

The events of January 1960 (see p. 357) brought the Fifth Republic to the verge of collapse and France to the brink of dictatorship. The insurrection, of a fascist character, avowedly aimed at a coup d'État. It enjoyed the passive
complicity of a section of the army and the active support of some generals, while at its core were the reserve troops ("territorials") who had nominally been called up to stiffen and direct the self-defense of European civilians against possible FLN attacks. That it was so quickly crushed could be explained by its prematurity; some of the most important and authoritative army leaders did not yet believe that de Gaulle really intended to sacrifice the principle of a French Algeria. Those military leaders were not unhappy at the "notice" thus given to the president, but they were not disposed to let the "notice-givers" get out of hand. Only later did they join forces with the "ultras" again, when General Raoul Salan, until then regarded as a faithful Gaullist, following in the footsteps of Jacques Soustelle and General Jacques Massu, definitely cast his lot with the political dissidents of the far right in December.

Tentative negotiations with the FLN at Melun in June 1960 (see p. 358) were followed by renewed opposition to the war by an ever-growing section of the French intelligentsia. During October 1960 most students, a great number of university and high-school teachers, almost all the writers of the younger generation, and many Catholic and Protestant religious leaders—all, in one way or another, demonstrated their desire for a quick peace by direct negotiations.

Effects of Political Developments on Status of Jews

The conflict stimulated a general wave of hostility to all things intellectual on the part of right-wing circles. It also led almost inevitably to antisemitism, in part because of the unconscious identification of intellectual with Jew and because many of the protesting university and literary personalities were indeed Jews.

There were other antisemitic manifestations directly related to the Algerian question. The circumstances that had made Israel an adversary of the Arabs and then an ally of France in the 1956 Suez venture had produced a temporary pro-Israel attitude among the traditionally antisemitic Europeans of North Africa. (They used to say, only half in jest: "Long live Israel and down with the Jews!") The violence of the Algerian struggle, however, caused them to revert to their old position. When Janine Cahen, on trial in the autumn of 1960 as a member of a group aiding the FLN, declared that she had helped the Algerians because as a Jew she believed in the fundamental solidarity of Jews and Arabs as victims of the same racism, the old anti-Jewish note sounded on the other side of the fence. Another factor contributing to the resurgence of antisemitism was the prominence in the campaign for peace and negotiations of such well-known Jewish political figures as former Premier Pierre Mendès-France and former Labor Minister Daniel Mayer, one of the leaders of the new Unified Socialist party (PSU), the product of a split in the French Socialist party (SFIO). In addition, Daniel Mayer was a "Jewish Jew," active in Jewish life.

French Jews were affected in other ways, too, by the nationwide malignancy induced by the Algerian events. Besides being troubled and perplexed by the
uncertain future of the Algerian Jews, Jewish youth were not spared the crisis of conscience through which all French youth were passing. It tended to estrange them from Israel, in so far as Israel’s interests appeared to be incompatible with those of a justified Arab nationalism. This psychological problem and question of conscience heralded the possible necessity for an unhappy choice.

The official Jewish community preserved an attitude of complete neutrality in regard to the Algerian problem, as well as to all other important political questions.

Changing Origins of French Jewry

The face of French Jewry was changing as a result of the constant influx of Jews from North Africa, in their first mass exodus in 15 centuries. Most of the immigrants were workers from Tunisia and Morocco, but some, mainly from Algeria, belonged to the commercial or professional middle class. They brought with them a Jewish atmosphere and background reminiscent of the Eastern and Central European Jews who immigrated between the two world wars, but rarely characteristic of indigenous French Jews. In some ways, the North Africans experienced fewer difficulties than the earlier wave of immigrants. All spoke French, which for many was the native tongue. Nevertheless, like the Polish Jews who preceded them, they were subject to the danger of assimilation, on the one hand, and of self-segregation, on the other. Both phenomena occurred. In Paris there was a tendency for the North Africans to develop little mellahs in the outlying and slum areas, where they lived much as they had lived in Casablanca or Tunis, but without the scrupulous piety typical of those cities. At the same time, dispersion, anonymity, and social freedom often brought a sharp and rapid break with Jewish life. Absorption into the French working class was often a quick road to assimilation, but most of the immigrants remained attached to Judaism and almost never dissociated themselves from religious practice or, at least, sentiment. There was little “secular Jewishness” in those circles, and little concern with politics.

Many of the newcomers entered the traditionally “Jewish” occupations, such as the garment and leather-goods trades, replacing the East European immigrants who were moving into other spheres. As they adjusted to life in the cities, their importance in Jewish social and cultural life increased. During the period under review, a large number of them served on the staffs of Jewish communal institutions. They were increasingly important in the French rabbinate—Grand Rabbi Meyer Jais of Paris was of Algerian origin—and were represented among journalists and writers by Albert Memmi, André Chouraqui, Émile Touati, Léon Askenazi, and others. As in Israel, “mixed marriages” between North Africans and Ashkenazim were increasing, leading to the emergence of a new type.

Algerian Jews were better able to make an adjustment in France because, unlike the Jews from Tunisia and Morocco, they were French citizens. Assimilation was less common among them than among the Moroccans and
Tunisians. Many of them entered the lower and middle ranks of the civil service, and a number of young Algerian Jewish girls became elementary-school teachers in Paris and the provincial cities. (Although there had long been a great number of Jewish teachers at higher levels, there had been almost none in the primary schools. Traditionally the citadel of anticlericalism, the primary schools had now, for the first time, to take cognizance of the major Jewish holidays.)

As a consequence of the economic boom fostered in Algeria by the Constantine Plan (AJYB, 1960 [Vol. 61], p. 331), emigration to France slowed down during the period under review. Reforms introduced after 1958 considerably increased the number of administrative jobs available, which were better paid than comparable ones in metropolitan France. Hence many Jews, who would otherwise have emigrated, remained, and some who had settled in France returned. But this was probably only a transitory phenomenon, and new waves of immigration could be expected from Algeria.

Thanks to the systematic efforts of Jewish welfare organizations, the few Jews who had come from Hungary after the 1956 uprising, and from other East European countries, were absorbed economically and socially. The same was true of the immigrants from Nasser's Egypt. Predominantly middle class, and of French nationality, some of the latter were indemnified by the French government (see p. 337), which also made official representations to the Egyptian authorities for the restitution of seized Jewish properties and the unblocking of capital.

The other problem of indemnification and reparations, that relating to Nazi Germany, was in process of liquidation.

**Community Organization**

There was nothing in France which could properly be called a community organization save for the Consistoire Central des Israélites de France et de l'Algérie, which was essentially an association of indigenous Jewish congregations, and which in Paris enrolled about 7,000 of an estimated 200,000 Jews. There were a few other organizations of old-stock French Jewry or survivals from the pre-emancipation Jewish community structure—for the most part free-loan societies, associations of persons of Alsatian origin, and, particularly in the provinces, branches of B'nai B'rith. The influential Alliance Israélite Universelle, which, at the time of writing, was about to celebrate its 100th anniversary, also reflected the outlook of the longer-established Jews.

The Jews of East European origin continued to be united in landsmannschaften, which were active in Jewish welfare and cultural activities. Many of these organizations were associated in the Fédération des Sociétés Juives de France, which also embraced organizations of Mediterranean, Sephardi, and North African Jews. Although inspired by Zionism, the federation was fundamentally Yiddishist and tied to the specific experience of the East European Jews.

The majority of the groups in the federation, like most Jewish community
organizations, were supported by the Fonds Social Juif Unifié (FSJU), the united fund-raising organization. Established in 1953, it was supported by more than 10,000 contributors, drawn mainly from industry and commerce.

The Zionist and Bundist political parties extended their activity beyond the political field to Jewish culture and welfare work (and, in the case of some Zionists, religious life). A crisis in the Zionist Federation resulted in the resignation in June 1960 of its president, the lawyer and politician André Blumel, who was regarded as too closely tied to the extreme left.

Yiddish-speaking groups of Communists and fellow-travelers had a federation of their own, the Union des Sociétés Juives de France, to which various landsmanshaften and cooperatives were affiliated, but it remained outside the mainstream of Jewish life. It was often forced by its political commitments to identify itself with anti-Israeli or even anti-Jewish positions, as, for example, on antisemitism behind the Iron Curtain. This group's influence, strong in the years immediately after 1945, was steadily declining, partly because the younger generation it had raised tended to become rapidly and totally dejudaized. There were numerous defections, too, as Communism increasingly revealed itself to be incompatible with Jewish values and loyalties.

RELIGIOUS LIFE

On the whole, Jewish religious life, especially in Paris, was much more intensive than before the war. Despite a strong tendency to large-scale assimilation, there was—as in the Christian world—an unquestionable religious renascence, notably among intellectuals. A quarter of a century earlier it would not have been possible to conceive of the tremendous success attained by André Schwarz-Bart's Goncourt Prize novel The Last of the Just (see below), which drew its spirit and its rhythm from the Jewish religion.

The Consistoire provided for synagogue services, supervision of kashrut, marriage, bar mitzvah, funeral ceremonies, the religious instruction of school children, etc. There were also many other religious groups, especially in Paris, the most active and influential of which were the Orthodox, organized primarily in the Association des Israélites Pratiquants de France and the Conseil Répräsentatif des Juifs Traditionalistes. A relatively large number of worshipers, strict Sabbath observers, attended two large French-rite synagogues, and numerous small synagogues and prayer-houses followed North African and Polish rites. In addition, there were a number of hasidic synagogues. Orthodox Judaism, although in a minority, was at the center of gravity of genuine and organic Jewish life and recruited an increasing number of its adherents from university circles. The average age of the Orthodox was relatively high—30 to 50—but there were few old men among them. Whereas in the past students or professors with covered heads were virtually unknown to the Sorbonne, the Collège de France, and the Ecole Normale Supérieure—among the most distinguished academic institutions in France—they were now quite common.

The Liberal synagogue also played an important part. In recent years its
orientation had changed and it now was absorbing outside elements into Judaism rather than leading its adherents toward the outside world. There were no Liberal synagogues in the provinces, but in Paris the temple in the Rue Copernic was an active center of Jewish studies under the direction of the non-consistorial Rabbi André Zaoui. In the Latin Quarter there was a seminary for training Liberal rabbis to serve all Europe.

There was an increase in the conversion to Judaism of partners in mixed marriages, usually wives—a phenomenon which had begun to appear after the liberation. Bar mitzvahs were on the increase, primarily because of the influx of North Africans. The same was true of circumcisions and marriages celebrated in the synagogue. There were 50 consistorial rabbis in France, including those in Alsace-Lorraine (the "concordat communities") where the laws on separation of church and state did not apply. Two or three rabbinical posts were almost always vacant. At the time of writing the consistory was sponsoring an itinerant rabbi on regular visits to small outlying communities to conduct services, deliver sermons, and give religious instruction.

Jewish religious life in Alsace-Lorraine was altogether different from that in other parts of France. The consistories of Bas-Rhin, Haut-Rhin, and Moselle were independent of Paris. Rabbis, cantors, and teachers of religion were paid by the state. Religious life followed a modernized pattern of the old kehillot. Together with Antwerp and Milan, the large and flourishing Strasbourg community was one of the last fortresses of traditional orthodoxy in Western Europe. It had the finest Jewish high school in Europe, as well as the most modern synagogue, which replaced the 19th-century structure burned during the Nazi occupation. Many pious North African families, who feared to raise their children in the disintegrating atmosphere of the capital, sought refuge in the Jewish communities of Alsace. For the first time in its history, the Strasbourg community provided a North African Sephardi service on Rosh ha-Shanah and Yom Kippur.

Cultural Activity

Jewish cultural activities were varied, with Israel playing an important role. There were almost always Israeli theatrical companies, musicians, choruses, cabaret artistes, etc., on tour. But the performances were addressed to an increasingly undifferentiated audience, and frequently the content of the performances had little specifically Jewish about them.

Almost every evening there were lectures on Jewish subjects in Paris. Most were in French, many in Yiddish, and a few in Hebrew. Almost all Jewish organizations, especially the political movements, sponsored lecturers of their own. The cultural section of the French branch of WJC organized educational and literary lectures not only in Paris but in the principal provincial centers, sending out distinguished lecturers, like the historian Jules Isaac, with great prestige in French intellectual life. WJC also held regular symposia among Jewish intellectuals. Similar activities were conducted on a substantial scale by groups of the Alliance Israélite Universelle and the numerous
youth groups of various political tendencies. The Fédération des Sociétés Juives de France sponsored a popular Jewish university, offering courses and lectures in Yiddish and French. There were several specialized Jewish libraries in Paris, among them those of the Alliance Israélite Universelle (Hebraica, Judaica) and the Vladimir Medem club (Yiddish literature).

There were three Yiddish dailies in Paris: Unzer Vort (Zionist), Naie Presse (Communist), and Unzer Shtimme (Bundist). They had a total of about 40,000 readers, the Zionist organ having the largest circulation. The most important French-language periodicals were L'Arche, published by FSJU, and Evidences, published by the American Jewish Committee. Both were on a high intellectual level, exercised considerable influence, and enjoyed a substantial foreign circulation. The monthly Cahiers de l'Alliance Israélite Universelle was devoted primarily to juridical questions. The bimonthly La Terre Retrouvée remained the official Zionist organ. The Revue des Études Juives continued to justify its international reputation as a scholarly publication, but appeared very irregularly. Communauté, published jointly by the Alliance Israélite Universelle, the Anglo-Jewish Association, and the American Jewish Committee, was devoted to contemporary problems of the Jewish community and addressed itself to the key people in Jewish organizations and institutions. Information Juive, a serious monthly published in Algiers, was more a French than a North African publication.

Jewish novelists, poets, essayists, and critics writing in French were very numerous. Cited below are works of a specifically Jewish nature published during the period under review. In the autumn of 1959 The Last of the Just, by the then unknown young writer André Schwarz-Bart, achieved a tremendous success and was awarded the Goncourt Prize. André Néher published Jérémie in the same tradition of religious tragedy as his Essence du Prophétisme, which appeared some years earlier. The year also saw the publication of a novel based on the Warsaw Ghetto, Le Sel et le Soufre, by Anna Langfus, a Polish Jewess who had become an outstanding French writer. Henri Sérouya's Les Esséniens and Elie Wiesel's L'Aube also appeared. Many of Sholem Aleichem's tales were published in French literary revues in honor of Sholem Aleichem Year. The Jewish series of the Paris publisher Albin Michel, "Présences du Judaïsme," issued a new edition of the complete poems of André Spire and one of the works of Edmond Fleg, as well as a collection of Jewish wisdom by Roger Berg and an anthology of Jewish texts relating to the festivals of the month of Tishri, from Rosh ha-Shanah to Simhat Torah, La Convocation d'Automne. An important figure in contemporary French poetry was the Alsatian Jew Claude Vigée, author of Journal d'un Été Indien and professor at Brandeis University. The painter Marc Chagall made his debut as a poet—not through a publisher, but in the Maeght art gallery in Paris.

Antisemitism

The antisemitic effects and possibilities of the Algerian situation were dealt with earlier in this article. The fascist Jeune Nation (AJYB, 1958-60 [Vols. 59-61]), the chief organization of contemporary French antisemitism, continued to operate more or less underground despite its dissolution by the authorities.
in May 1958. The antisemitic virulence of these neo-Nazis was directed most intensively against Pierre Mendès-France, with abuse almost identical with what had been heaped on Léon Blum. Two important Paris publications of the extreme right, *Rivarol* and *Aspects de la France*, advocated doctrines deeply impregnated with antisemitism, but purely anti-Jewish attacks were rarer than allusions and innuendoes. Resuming his literary activity, the novelist Louis-Ferdinand Céline, interned in Denmark after the war, indicated that he had in no way repented of his pathological hatred of Jews by his book *Nord*.

France, like other countries (see pp. 209-13), was affected by the epidemic of swastikas and anti-Jewish wall scribblings in the winter of 1959-60. The epidemic achieved its greatest virulence in the southwestern part of the country, especially Bordeaux. Unfortunately, Jewish protest meetings were diverted by Communists and fellow-travelers into campaigns against Adenauer's Germany and in favor of East Germany.

Several organizations, including a special section of the Alliance Israélite Universelle, proposed a systematic fight against antisemitism. A special committee, under the direction of Maurice Vanikof, studied all the documents and suggested to the authorities methods of combating the racist epidemic. The Ligue Internationale contre l'Antisémitisme (LICA) lost much of its formerly preponderant influence and was rivaled by the Communist-controlled Mouvement contre le Racisme. In the discussions with the government, the Jewish community as a whole was represented by the Conseil Réprésentatif des Juifs de France (CRIF). The perpetrators of the antisemitic scrawls were invariably treated by the judges as mere juvenile delinquents and given light sentences for "defacing public monuments."

Some incidents in the North African Jewish section of Paris during the year showed once again—as had been demonstrated in the troubled period before May 13, 1958—that antisemitism was strong among the Paris police. On two occasions the police attacked North African Jewish cafes in Paris, on the pretext of fighting the FLN, and beat and insulted the customers. Protests led to the dismissal of some of those responsible.

In the summer of 1960 a conference was held in Paris on anti-Jewish discrimination in the Communist countries; among those participating were Martin Buber and Nahum Goldmann.

**Personalia**

The accidental death in January 1960 of the great writer Albert Camus (not a Jew) was a serious blow to Jews because of his fierce enmity to all racism.

The well-known Jewish abstract painter Jean Atlan died at the age of 47 in February 1960, a few days after the opening of his first major American exhibition in New York. Born in Constantine, Algeria, he came from a family of intellectuals and rabbis. After having prepared to teach philosophy, he studied painting while in hiding during the war. He was one of the leading members of the Paris association of Jewish artists.
BELGIUM *

The year under review, July 1959 to June 1960, was a particularly agitated one for Belgium. The impending independence of the Belgian Congo, scheduled for June 30, 1960, dominated the political scene. Round-table negotiations between the Belgian government and the delegates of conflicting Congolese political parties took place throughout the year. A territory 80 times the size of the home country (about one-third the size of the United States), rich in natural resources, with a population of 13 million, of whom 90,000 were Europeans, was the prize.

Predictions of anarchy after independence, and occasional outbreaks of violence among the Congolese and between the Congolese and Europeans before independence, brought panic to Belgian residents of the Congo and provoked such a flight of capital to Switzerland that the government was obliged to limit currency transfers to $200 per month per person. As independence day approached, the flight of capital was followed by the flight of people, so that at one point the Belgian national airline, Sabena, had to add 70 flights to its regular weekly schedule.

Two Congo personalities dominated the political scene: Patrice Lumumba, who became prime minister of the new government, and Joseph Kasavubu, head of the Abako party (originally a cultural organization of Lower Congo tribes around Leopoldville), who became president. The first was considered an extremist and the second a moderate. The weeks before the formation of the new government were marked by conflict between these two men, which made even civil war seem possible. However, a temporary compromise was reached in time to permit the formation of a government on schedule.

At the independence-day ceremonies, in the presence of the king of Belgium and invited guests from 80 countries, Prime Minister Lumumba delivered a bitter attack on Belgian colonial practices.

Congo Jews

The Congo's Jewish population was estimated at 2,500 persons (900 families). Half of them lived in Elizabethville, capital of mineral-rich Katanga, and the rest were scattered throughout the territory, with about 85 families in Leopoldville. The community was largely Sephardi, a high proportion having come from the island of Rhodes early in the 20th century. Economically well established, they had the same problems as the rest of the white population. There had never been anything that could be described as antisemitism.

Economic Situation

Exporting two-fifths of its national production, Belgium was sensitive to international events. The gradual diminution in the world use of coal as a

* For meaning of abbreviations, see p. 391.
source of energy produced a permanent crisis in Belgium’s high-cost mines, and the events in the Congo adversely affected values on the Belgian stock market. This focused the government’s attention on the need for more radical economic planning. The governing coalition of the Social Christian and Liberal parties was shaken in May 1960 when a Social Christian cabinet member called for a program of reform that seemed closer to the doctrines of the Socialist opposition than to those of his own group. The crisis was weathered because other preoccupations required the unity of the majority.

**Language**

The language question remained a source of bitter internal conflict. The nation had two official languages, French and Flemish, with more Belgians speaking Flemish than French. Both were spoken and taught in the capital city of Brussels, but the rest of the country was divided between them by a formally drawn and recognized “language frontier.” Problems arose in the neighborhood of Brussels, where a shift to the suburbs brought French-speaking families into communities where Flemish was the only language used in the schools and local administrations. The pressure from the new arrivals for the introduction of French and for bilingualism outside the capital zone rallied the Flemish population to a defense of their traditional language status. They feared that the greater cultural prestige and international currency of French would overwhelm their communities, once French instruction had a foothold in the schools. The language division had serious political, religious, and cultural overtones.

Every national political figure had to be fluent in both languages. When the national president of the Belgian Committee for the World Refugee Year, officially accepting a check for $80,000 collected among the Flemish people, expressed his thanks in French, a storm of protest forced his resignation within 24 hours. Only the appointment of a Flemish-speaking co-chairman satisfied all the parties concerned and allowed him to take up his duties once more.

The large Jewish schools in Flemish-speaking Antwerp had to choose between dropping French as a language of instruction or giving up their subsidy from the provincial government. One school maintained Flemish as a language of instruction and the other continued with French. Most parents saw no future for Flemish as a European working language for their children.

**Relations with Israel**

In June 1960, Israel’s Prime Minister David Ben-Gurion paid a three-day official visit to Belgium. He was widely feted by the government and had a long interview with King Baudouin. World attention centered on the visit because the day after Ben-Gurion was to leave, another official guest was to arrive—President Arturo Frondizi of Argentina—and it was the week of the Eichmann debate at the United Nations (see pp. 200-04). An unusually large number of world journalists followed the prime minister’s movements, seek-
ing verification of the rumor that the two statesmen were to meet in Brus-
sels. No interview between them took place, however.

Israel's new ambassador, Ammiel Najar, invited the Jewish community to
a reception in honor of Ben-Gurion, and Belgian Zionists benefited from the
interest in the prime minister's visit. Since he was also accredited to the
Belgian Congo, Israel's outgoing ambassador to Belgium, Gideon Rafael,
spent five weeks in the Congo before leaving office. He reported great in-
terest in Israel among the Congolese, and predicted cooperation between the
two nations. A group of Congolese had already been invited to Israel to
study techniques which would be useful to the Congo.

In September 1959 Queen Elisabeth of Belgium attended a gala perform-
ance arranged by the Belgian Friends of Youth Aliyah, where the film,
"The Diary of Anne Frank," had its first Belgian showing. Later in the
year, Artur Rubinstein and Wladimir Golschmann lent their artistry to a
public concert arranged by the Belgian Friends of the Hebrew University.

In April 1960 the Belgian government made a $5-million loan to Israel.

Antisemitism

During the worldwide outbreak of antisemitic incidents at the end of 1959
and the beginning of 1960 (see pp. 209-13), Nazi posters, slogans, and swas-
tikas appeared on Brussels and Antwerp walls and synagogues. Official and
newspaper indignation was immediate, but public anger really reached the
boiling point when a swastika appeared on a local Belgian war memorial
dedicated to the 384 victims of a German massacre on August 22, 1914. Reso-
lutions were passed by parliament, by labor unions, and by veterans and
resistance organizations. Student and youth groups formed a nonsectarian
vigilance committee with headquarters in the new Brussels Jewish community
center. In Antwerp some young people organized round-the-clock automobile
patrols; the local police asked Jewish youth to allow them to provide the
protection necessary to avoid violence. In both cities 24-hour-a-day police
protection of synagogues and other Jewish institutions was provided for
weeks after the first incidents occurred.

When antisemitic slogans appeared at Brussels university, the rector called
a student meeting in condemnation of the manifestation of religious hatred.
The national minister of education asked all schools to organize special
courses to explain the evils of Nazism.

In January 1960 an Interuniversity Center of Higher Jewish Studies was
established with faculty members of the universities of Brussels, Ghent, Liège,
and other colleges. Max Gottschalk, president of the Consistoire Central of
Belgium and a member of the Solvay Institute of Sociology, was named
president of the administrative council. The purpose was to further "the
scientific study of Judaism, notably in its sociological, historic, economic,
cultural, religious, and philosophic aspects."

Reparations

In October 1959 the German government signed the so-called BRuG agree-
ment with Belgium providing DM 600 ($144) per room to compensate indi-
victuals for furniture shipped to Germany during the Nazi occupation. This represented an estimated 80 per cent of the value of the loss, the German government arguing that 20 per cent had found its way into East Germany.

Negotiations on a general agreement for the compensation of Belgian victims of Nazism were still going on; DM 125 million ($30 million) was asked and Germany offered DM 60 million ($14 million).

Jewish Community

The major cities of concentration of Jewish population, such as Brussels (estimated at 20-25,000), Antwerp (10-13,000), Charleroi (450), and Liège (900), were all endeavoring to place their old community institutions on a soundly functioning basis and create new facilities to meet new needs. The assistance of CJMCAG-JDC was of major importance in these plans. The improving economic situation of the Jewish population also enabled the communities to expand their plans.

There was, however, no coordination among the various communities except on the purely religious level, through the Consistoire; concern with Jewish community development was confined to the localities involved.

Brussels

A notable development was the improvement in fund-raising methods to support the increasingly heavy expenses of community institutions. The six-year-old Centrale d'Oeuvres Sociales Juives was a kind of Brussels UJA, administered by a small number of leading Jewish citizens. Sometimes using American fund-raising techniques, even when these ran counter to local tradition, the Centrale progressed steadily, with spectacular gains in the year under review. Marshaling over a hundred volunteer collectors into teams, and adopting the local home for the aged's building program as a theme, they set out to raise their usual annual needs plus $150,000 for the home for the aged to match an equal grant from CJMCAG-JDC. In a six-week campaign they raised $126,000, twice their total collection of the previous year, and increased the funds available for their regular program by 25 per cent. The new 55-bed wing of the home for the aged was to open in November 1960.

The Centrale aroused public interest in its annual general assembly meeting by publicly debating the question: "Should Unified Fund Raising Be Done For Local And Israel Needs?" Many contributors had deplored the duplication of efforts and expenditures entailed by two large fund-raising drives each year. Zionist-oriented groups, however, were afraid that a merger of the two drives might result in a financial loss for Israel. The president of the Belgian Magbit campaign refused to participate in a public debate on the issue.

A community center, established with CJMCAG-JDC funds and the help of JDC group workers, was inaugurated in 1959. Over 600 young people enrolled as members in the first year, and over 800 persons used it each month. It was administered by a director from Israel. The center became an important focal point for a great deal of Jewish activity, not directly related
to its own program. The Brussels Centrale decided to include the center among its beneficiary agencies.

When the Brussels community’s full-time day school sought more adequate quarters, to accommodate its 150 students better and to accept a larger number of applicants, CJMCAG allocated from its cultural budget $180,000, to be matched by the community. The project moved slowly, as local funds had to be accumulated, and also because there was difficulty in finding adequate space, centrally located in the city.

**ANTWERP**

The Jews of the more tightly-knit community of Antwerp were, as in the past, largely engaged in the diamond business, for which Antwerp was a major world center. Its intensely Orthodox Jewish life attracted Jewish refugees from Eastern Europe, especially members of hasidic groups. In the course of the year under review 112 Jews immigrated there from Eastern Europe.

Jewish full-time education was an important feature of community life, with more than 1,700 children enrolled in four full-time day schools. The year under review was one of building expansion, and substantial capital investment was expected to come from CJMCAG cultural grants and matching local funds. The Yesode ha-Torah and Tahkemoni schools had the promise of government operating subsidies for secondary education.

With the assistance of CJMCAG-JDC, an Antwerp committee purchased a large property in the heart of the city for a community center. A committee representing all community tendencies, such as the Orthodox, Zionist, and Maccabi groups, was planning a campaign to raise additional funds needed for construction and equipment.

**PERSONALIA**

The Antwerp local committee for the community center had grouped itself under the name of the Romi Goldmuntz Foundation, after its chief benefactor. Romi Goldmuntz was internationally known in the diamond industry, and was also widely known for his philanthropic work in Belgium and Israel. He was active in a broad variety of communal affairs, both Zionist and non-Zionist. He died in May 1960, at the age of 77.

**Leonard Seidenman**

**THE NETHERLANDS** *

During the year under review, July 1959 to June 1960, the political situation was calm. Queen Juliana’s September 1959 speech from the throne emphasized that economic recovery was progressing well. The balance of payments reflected a healthy import-export situation and the Dutch position

* For meaning of abbreviations, see p. 391.
in the Common Market was excellent. Prices in the Amsterdam stock exchange rose 40 per cent in the course of 1959.

There was full employment, with shortages of labor in the engineering industries, cotton, and building construction. A two-week strike in March 1960, which paralyzed construction throughout the nation, ended with a wage increase of five per cent for the 40,000 building workers.

**Antisemitism**

The worldwide wave of antisemitic manifestations (see pp. 209-13) at the beginning of 1960 had repercussions in the Netherlands. Some swastikas appeared and a number of prominent Jews, including the chief rabbi of Amsterdam, received threatening letters. The public reaction was immediate, and condemnation of the outbreak was expressed in many ways. In one of Amsterdam’s largest churches a number of clergymen denounced antisemitism before an audience which included the minister of justice and a personal delegate from the queen. Booksellers launched a campaign against antisemitism by publishing a pamphlet entitled *Protest* and devoted their windows to special displays of anti-Nazi books. The campaign coincided with the commemoration of the first Nazi raid against the Jews of Amsterdam in 1941.

In August 1959 the third International Conference of Resistance Movements took place in the Hague under the sponsorship of Prime Minister Jan E. de Quay. Delegates from 12 European countries and Israel spoke in the name of resisters and deportees, with a final report by Hubert Halin, the Belgian delegate. Resolutions noted West Germany’s positive attitude on reparations and East Germany’s negative attitude, dealt with the 20th anniversary of Nazi aggression against Poland, and pledged to support the International Information Center Against Nazism, Fascism, and Antisemitism, established by the Union of Resisters for a United Europe.

**South African Apartheid**

The South African policy of *apartheid* received much attention. The Netherlands had been deeply involved in the early colonization of South Africa and the Boers’ history was known to every Dutch schoolchild. The Dutch Reformed churches of South Africa were sharply criticized by the Anglican archbishop of Cape Town for failing to oppose *apartheid* (see p. 364). Some Reformed circles in South Africa said that a break between the Dutch churches, on the one hand, and the World Council of Churches, or the Anglican movement, on the other, would not be a catastrophe. The Netherlands press was unanimous in letting the South Africans know that they would find no sympathy in Holland, “because we have suffered too much ourselves from the inevitable consequences of racial policies.” The five large national Dutch parties adopted a joint resolution of protest expressing the hope that South Africa would strive to find a “harmonious solution to problems of interracial relationships.” South Africa, which had al-
ways attracted Dutch emigrants, received 4,352 emigrants from Holland in 1958, 1,424 in 1959, and only 66 in the first two months of 1960.

Reparations

In April 1960 the Dutch government, after several years of negotiations, signed a treaty with the West German government by which the latter paid DM 125 million ($30 million) as compensation for Dutch victims of Nazism (see p. 267). This was part of a total payment of DM 280 million ($61.2 million) for war damages. By the same treaty, the Netherlands returned a small piece of boundary territory to the Germans, permitting an improved movement of traffic at the frontier.

Jewish Community

A four-year program to restore the historic Portuguese synagogue in Amsterdam, classified by the government as a national monument, was completed during the period under review. Contributions by the government, the Sephardi Jewish community, and CJMCAG-JDC were used for the repair of damages suffered by the synagogue during the Nazi occupation.

The new Mental Health Hospital in Amersfoort, virtually completed, admitted its first patients in June 1960. Its formal inauguration in the presence of the queen was scheduled for October 1960. This 75-bed institution, originally established before the war, was the only Jewish mental-health hospital in Europe. CJMCAG-JDC contributed 500,000 guilders ($133,000) to its rehabilitation.

A small neighborhood community center opened in 1959 in Amsterdam with the help of CJMCAG-JDC, and with assistance from the same sources in 1960, the Amsterdam Hoofdsynagogue committee purchased a building in the heart of Amsterdam for conversion into a community-activities center.

The Jewish community of the Hague, whose population had declined from 20,000 in 1940 to about 2,000 in 1960, had for many years wanted a center. Unable to afford new construction, they planned the transformation of their synagogue, no longer fully used, into a building which could serve as a community center. CJMCAG-JDC agreed to contribute 60,000 florins ($15,600).

After the war, five homes in various parts of the country, run by four organizations under independent managements, housed the orphans and other children who required institutional care. In the interests of economy and the introduction of modern child-care methods, these organizations merged, and by 1958 were caring for only 60 children in three homes. Foreseeing a further substantial reduction in the number of their charges, they planned to close the three existing institutions and bring the remaining children into a single modern home, to be constructed with the assistance of the city of Amsterdam. CJMCAG-JDC granted 250,000 florins ($65,000) for this project.
JEWISH EDUCATION

From March 27 to March 30, 1960, a seminar for Jewish teachers was held under the auspices of the Central Jewish Committee of the Nederlandsch-Israelietisch Kerkgenootschap, Amsterdam. This was the first seminar of its kind to be organized in the country since the end of the war. About 60 persons participated, including more than 20 teachers and rabbis, among them the Netherlands chief rabbi. Two-thirds of the cost was met out of local sources and JDC contributed the rest.

The main topics were methods of teaching Hebrew reading and writing, the Bible, and Jewish history and customs. The success of the seminar resulted in an agreement to organize another in about a year.

RELATIONS WITH ISRAEL

Netherlands-Israel relations remained excellent. Prime Minister David Ben-Gurion’s visit to the Netherlands in June 1960 was greeted with manifestations of public friendship and he was received with full honors by government dignitaries and the royal family.

LEONARD SEIDENMAN

LUXEMBOURG

This small, highly industrialized country passed a year free of political crisis after the elections of February 1959, which had been interpreted as moving the political tone slightly left of center. When the 1960 budget was presented by Prime Minister and Finance Minister Pierre Werner, Luxembourg was preoccupied with its position in a rapidly integrating Europe. The budget sought to encourage investment so that the economy could more freely meet the new competition of the Common Market.

In 1959 a record $416 million worth of goods had been exported to the United States by Belgium and Luxembourg, an increase of 53 per cent over the previous year. (Figures for the two countries were published as a unit.) A substantial part of the increase was attributed to shipments of steel products during the steel strike in the United States.

Jewish Affairs

The Jewish community of Luxembourg, estimated at 220 families, was prosperous and well established in the economy of the country.

On December 6, 1959, a religious service celebrated the 150th anniversary of the emancipation of the Jews of Luxembourg. The ambassadors of the United States, Italy, Germany, France, Holland, and Israel, and representatives of the ambassadors of Belgium, England, and the Soviet Union were present, and Joseph Bech, president of the chamber of deputies, participated, together with other high government officials. So, for the first time in the community’s history, did the Grand Duchess and the Prince of Luxembourg.
German Reparations

In June 1960 the West German parliament ratified an agreement with Luxembourg for payment of DM 18 million ($4.32 million) indemnification to victims of Nazism.

Personalia

Edmond Marx, president of the Luxembourg Consistoire for more than 20 years and honorary consul of Israel, died on January 1, 1960, at the age of 79.

Leonard Seidenman

ITALY *

The year under review (July 1959 to June 1960) saw the Italian economy continue to make notable progress, its rate of growth being among the fastest in the world. The boom was particularly striking in the north, whose products in many fields were successfully competing in world markets, and whose industry attracted steady migration from the impoverished south. But even that region made some progress, chiefly as a result of government investment.

Domestic political life, however, was marked by chronic instability. All the major parties—except perhaps the Communists—were absorbed in factional struggles, and there were repeated governmental crises. The strongest party of all, the Christian Democrats, was also the most beset by factionalism; its factions included those who wanted an alliance with the Socialist party of Pietro Nenni (the so-called “opening to the left”), those who favored a deal with monarchists and neo-fascists, others who sought to hold together a coalition with the minor center parties (Social Democrats, Liberals, and Republicans), still others who favored a minority government consisting exclusively of Christian Democrats, and many with an eclectic approach to all these possibilities.

In addition, a Sicilian regional group, led by Silvio Milazzo, split off and formed a coalition in the regional parliament which included both Communists and neo-fascists, as well as some of the minor parties of left, right, and center. After indecisive regional elections in June 1959, Milazzo again succeeded in forming a majority coalition with the aid of Christian Democratic defectors, in spite of the active opposition of the Roman Catholic hierarchy. During the year, the balance shifted, in response to the pressures and inducements of the Rome government and Milazzo’s supporters, with the result that he was in, out, in again, and out again as head of the regional government.

* For meaning of abbreviations, see p. 391.
Nationally the picture was no more stable. The government of Antonio Segni fell in February 1960, to be replaced, after a month of maneuvering, by one headed by Fernando Tambroni. (Both were Christian Democrats, though of different factions.) But when Tambroni won a vote of confidence only by virtue of the support of the neo-fascist Italian Social Movement (MSI), several ministers resigned, bringing the government down three weeks after its formation. He was again installed in office after Amintore Fanfani had unsuccessfully tried to form a government. Fanfani’s attempt, which involved an effort to reach an understanding with Nenni (whose disagreements with the Communists were becoming increasingly sharp), reportedly foundered on opposition from the Catholic church. As the year ended, Tambroni’s regime was again in serious trouble. The attempt of the neo-fascists to hold a congress in Genoa led to large-scale protest demonstrations and riots in that city. When the government, in the interest of public order, decreed the cancellation of the congress, the neo-fascists withdrew their parliamentary support from Tambroni.

There was much discussion of the role of the Catholic hierarchy in political life. In part, this was the result of events in Italy, notably the active participation of the hierarchy in the Sicilian situation, where a pastoral appeal called on voters to reject any candidates allied with Communists—i.e., Milazzo’s followers. In part, it reflected the discussion in the United States aroused by the candidacy of John F. Kennedy for president, and the repudiation of church participation in politics not only by Kennedy but also by American ecclesiastical spokesmen. In an editorial in May 1960, the semi-official Vatican organ Osservatore Romano asserted that the hierarchy had the right and the duty to intervene in politics.

Internationally, the year was marked by a continuation of the dispute with Austria over the treatment of the German-speaking minority in the South Tyrol, or Upper Adige, region. Austria complained that Italy had violated a pledge of autonomy by lumping the German-speaking areas with others, so that the autonomous region had an Italian-speaking majority, and that Italy was also colonizing the area with people from other parts of Italy. The Italian government offered to submit the dispute to the World Court; Austria chose instead to take it to the United Nations (see p. 276). Two visits also made news. In December 1959 United States President Dwight D. Eisenhower visited Italy in the course of a good-will tour, and in February 1960 Italian President Giovanni Gronchi visited Moscow. The Gronchi trip had been vehemently opposed by many circles in Italy, including some in the government, because of a fear that the left-wing Christian Democrat Gronchi would permit himself to be used by Khrushchev. In fact, however, Gronchi and Khrushchev sharply and publicly disagreed on all major issues.

One other matter of both domestic and international interest was the continued expansion of the activities of the state petroleum monopoly, headed by Enzio Mattei. This company, which already had interests in Iran, Libya, and the UAR, extended its activities to Tunisia in the course of the year. It was also widely believed that Mattei had an important influence on the internal politics of the Christian Democratic party.
Jewish Community

With the unification of Italy in the 19th century, the Jewish community was swept by a profound enthusiasm for the nation and the state. Jews of all ages and social classes participated actively in national life. They entered the liberal professions, the judiciary, the military, white-collar employment both public and private, and teaching, especially in the universities. In all these fields their achievement was notable.

In the 15 years after the downfall of fascism, Italy's Jews recovered from the moral and material wounds which had been inflicted on them, but they retained the distrust toward the state they had learned during the fascist period. For the most part, young people hesitated to put their hopes in the careers from which their fathers had been driven in 1938 and avoided precisely those occupations in which Italian Jews had formerly been outstanding. Their tendency was to accentuate their characteristics as a minority and withdraw more and more from national life, political as well as private. In any case, the dominant position of the Christian Democratic party sharply circumscribed the potential political role open to Jews, although no significant antisemitism existed either officially or as a feeling in the population at large.

Jewish communal institutions faced a grave crisis in leadership and finances. The decline of the emancipated but not assimilated bourgeois class, which in the past had constituted the most effective link between traditional Jewry and the Italian nation, left the Jews without a leadership from which to draw strength and direction. And the decline in the number of wealthy members in the community left the institutions without the steady flow of contributions they required. Hence the Italian Jewish communities continued to be supported largely by American assistance and by CJMCAG, which in 1960 granted them 178 million lire ($288,000).

Although the community councils were constituted by popular vote at regular elections, no more than 20 per cent of the eligible voters in the large centers participated in the elections.

In Rome the members of the council resigned and new general elections took place in the spring of 1960. Many of the former councillors were re-elected and some new members were added, among them Fausto Pitigliano, who was named president of the community.

Jewish Population and Institutions

Precise statistics on Jewish population were not available, as the various communities kept account only of those persons who were affiliated with them, men and unmarried women over 21 years of age. No census had been taken of those under 21, of married women, or of those who for economic reasons were not subject to obligatory contributions to the communities. The population, however, seemed to be declining, the number of births failing to offset the number of Jews lost to the communities through emigration and wartime deportations.

There were 23 communities with about 35,000 members distributed in 61 cities and towns in Italy: Rome (about 12,000 in the sections of Aquila,
Cagliari, Chieti, Frosinone, Nuoro, Perugia, Rieti, Sassari, Teramo, Terni, and Viterbo, Milan (about 8,500 in Como, Pavia, Sondrio, Varese, and Voghera), Turin (3,000 in Carmagnola, Cherasco, Cuneo, Mondovi, Saluzzo), Florence (1,500 in Siena), Trieste (1,500), Venice (1,100), Genoa (900 in Carrara and La Spezia), Leghorn (800), Pisa (520 in Lucca and Viareggio), Naples (500), Bologna (380), Ancona (350 in Senigallia and Urbino), Padua (260), Mantua (200), Modena (200 in Reggio Emilia), Ferrara (196 in Cento, Cesena, Faenza, Lugo, Ravenna, and Russi), Alessandria (150 in Acqui and Asti), Vercelli (150), Verona (118), Merano (80), Parma (60), Gorizia (31), and Casale (30).

The central institutions were the Union of Italian Jewish Communities, the Consulta Rabbinica, the Italian Rabbinical College, the Italian Zionist Federation, the Jewish Women's Association (ADEI—WIZO), OSE, ORT, the Magen David Adom, the Foundation for Jewish Youth, the Italian Jewish Orphan Asylum—all with headquarters in Rome; the Italian Maccabean Federation, Histadrut ha-Morim (Teacher's Federation), and the Italian Jewish Boy Scouts—all with headquarters in Milan, and the Center of Contemporary Documentation, with headquarters in Venice. Secondary headquarters for all of these organizations were to be found in almost all of the communities and sections.

International Jewish groups having representatives in Italy included the Jewish Agency, the Bene 'Akiva movement, the Keren Kayyemet le-Yisrael, Keren ha-Yesod, Aliyat ha-No'ar, WJC, JDC, the Alliance Israélite Universelle, and UHS.

All the community or section centers maintained synagogues or rooms for services. The centers served most major institutions, schools, and welfare organizations, as well as clubs, associations, B'nai B'rith chapters, and various committees. Some of these, such as the homes for the aged and the death-benefit fraternities, had very old local traditions.

The period under review saw the establishment of the new House of Rest for the Aged in Florence, built with CJMCAG funds, and the rebuilding of the Seaside Center of Caletta in Leghorn (sponsored by the Lazzaro Levi Foundation), which had been destroyed during the war. In Milan the foundation was laid for a building to house a new elementary school and social center, financed by CJMCAG and by the Milan community, financially the strongest in Italy.

**Education and Religion**

The Jewish communities of Bologna, Florence, Genoa, Leghorn, Milan, Rome, Trieste, and Turin operated elementary schools, recognized and subsidized by the state, with 2,000 students in all. Rome and Turin maintained secondary schools (with five grades), as well, and Milan had complete secondary schools with eight grades.

In many centers, religious instruction was imparted in special Sunday or after-school courses, attended by young boys preparing for bar mitzvah and those who simply wished to learn about Jewish religion and study Hebrew.

In 1959-60 the rabbinical college awarded diplomas to three graduates,
students of Rabbi Elia G. Artom, who had come from Israel to serve as their teacher.

ORT vocational training courses for men and women were in operation in Florence, Leghorn, Milan, Rome, and Trieste. They were well attended and made excellent showings in the annual government examinations for technical certificates.

Day nurseries functioned in Florence, Genoa, Leghorn, Mantua, Milan, Rome, Trieste, Turin, and Vercelli.

There was a lively debate whether the many Jewish periodicals and reviews in the Italian language should be continued, notwithstanding the difficulties of supporting and staffing them, or should be merged into a single official organ. A commission to study the problem was set up by the Union of Italian Jewish Communities.

Bulletins dealing with community life were published in Genoa, Milan, Rome, and Turin. The national weekly, Israel, was the most important Jewish organ in Italian.

The Israel Publishing House issued well-received educational and popular works on Jewish religion, history, and literature.

OTHER EVENTS

During January 1960, Italy, like other parts of the world, suffered sporadic episodes of antisemitism (see pp. 209-13); anonymous letters were sent to a few prominent Jews and defamatory writings, swastikas, and other Nazi symbols were scrawled on the cities' walls. The public authorities took speedy and energetic measures against these acts. They publicly condemned the acts, expressed their solidarity with the Jews, and arrested the perpetrators. Counter-demonstrations were organized by the political parties.

In March 1960 in Rome there was an International Conference against Antisemitism. The Union of Italian Jewish Communities took part in this, as well as in the Committee of the Refugees' Year and the solemn public commemoration of the anniversary of the revolt of the Warsaw Ghetto.

The Italo-Israel Association, under the presidency of Senator Adone Zoli and the vice presidency of two eminent scientists, Professors Vincent Arangio Ruiz and Thomas Perassi, was organized in January 1960.

Andrea Tabet